

peerage and bureaucratic ranking. Moreover, the institution of *jiajue* possessed particular features that were not much influenced by the normal system of ranked status.

The Influence of the Transition from the Song to the Yuan Dynasty
on the Literati of Jiangnan: The Maintenance of Public Safety and
Construction of Social Order in Huizhou

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The theme of this article mainly concerns how the local literati of Huizhou 徽州 responded to the Mongol conquest during the transition from the Song to the Yuan Dynasty, in addition to examining how the recollection of these responses were transmitted and narrated during the middle and late Yuan Period. In other words, this study tries to place the local identity of literati in the Jiangnan region within the social changes that were taking place during the middle and late Yuan Period.

During the dynastic transition period, the literati of Huizhou chose to cooperate with the Mongol regime out of fear of being overrun and massacred (*tucheng weiji* 屠城危機), and thus protected their community. Despite the fact that the literati under the early Yuan Dynasty dismissed the danger of massacre as an insignificant part of the overall turmoil stemming from the dynastic transition, their counterparts of the middle and late Yuan Period focused more closely on that particular danger out of the other problems that occurred during the transition period and portrayed it as a specific historical reality.

Afterwards, emphasis on the danger of massacre increased, as clearly shown by the building of a temple to offer sacrifices to Zheng An 鄭安, who had been instrumental in the resolution to the original crisis. Moreover, the Huizhou literati, now under peacetime conditions of the Mongol regime, attempted to actively alter the local community's social order to conform to their traditional Confucian ideals through this selective emphasis on *tucheng weiji*; while this tendency spread all over Jiangnan. Under the influence of this trend, the ritual worship of the Confucian sages indigenous to each region became linked to

activism attempting to reconfirm genealogical trees of knowledge for that region. Through such activities, literati were able to strengthen mutual solidarity and reconstruct regional consciousness.

Perceptions among Policy-Makers Concerning Social Problems
during the Mid-Ch'ing Period: The Roles of "Dereliction of Duty" and
"Notorious Pirate Leaders" in the Debate Over the Piracy Problem

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This article takes of the piracy problem which arose during the end of 18th and early 19th centuries in order to examine perceptions about social problems held by policy-makers (emperors, military advisers and provincial governors) of the mid-Ch'ing Period.

The piracy problem at the stage of the 1790s was attributed in origin to provincial administrators or the Green Standard Army 綠營, an ethnically Han military regiment responsible for law enforcement; that is, to "dereliction of duty" on the part of local administrators. Early on, the cause of the piracy problem along the entire Chinese seacoast was attributed to such "inaction" in the Chekiang region, due to the frequent occurrence of political scandals there. Later, Fukien, as well, when misconduct on the part of its viceroy and governor was discovered and both summarily executed, became the "main source" of the piracy problem. During that time, no matter at what level "dereliction of duty" was occurring, whether in the Green Standard Army command or the provincial administrations, whole provinces were deemed "derelict" by association and accused of giving rise to social problems.

Then beginning in 1799, mainstream opinion about the piracy problem shifted from administrative "dereliction of duty" to the rise of ringleaders among the pirates themselves, attributing the problem to the work of "notorious pirate leaders." As a matter of fact, it was in 1799 that Grand Councillor Hešen was accused of causing such social problems as "corruption," "greed" and "dereliction of duty," as well as inciting rebellion. With Hešen's execution, which accompanied the establishment of the new regime of Emperor Jiaqing, the problem of "dereliction of duty" could therefore no longer be cited as the